PASTOR RUSSELL'S SERMON

Fate of the Rich Man and Lazarus

tor Russell delivered two ad-dresses here today which will be forgotten, even by "And in hell he lifted up in torments, and seeth off and Lazarus in his

w and covenant made with 1s-il. Sinal. "The rich man's" ment pictured the royalty which to listael as God's typical king-s world. Thus we read. "Solo-ubon the throne of the king-e Lord, in the room (or stead) ther David." Jesus recognized om dignity as still belonging to ther David. Jesus recognized fom dignity as still belonging to on when he said. "The kingdom taken from you and shall be matten bringing forth the fruits (Matthew xxl, 45). (the man's bountiful table rep-

theirs primarily, and grant other people until after they cled Jesus and crucified him. refers to this table in this way les bavid the prophet saying, it table become a trap and a d 2 recompense to them." This and a recompense to them. This cause they did not rightly apprehistr glorious promises and live the conditions which they required, the conditions which they required the conditions which had been their states. "The rich man" (the hation, becam to sicken from the of the cruciffxion—from the time will be added to the cruciffxion—from the time will be added to the condition the condition the condition to the condition to the condition of the cruciffxion—from the time will be said. "Your house is left in the solid the henceforth ye shall see me will be the condition to the condition of the rich man," the national man will be seen a dead seen and of Palestine ledge laid.

Jewish nation has been a dead

Jewish nation has been a dead since the year A. D. 70. It is in in the tomb. But this imples surrection in due time, for the of the tomb, hades, does not rea-

Dives in Torment.

But the parable declares that Dives was in torment. How could this be, seeing that the word hades signifies the death state, the unconschious condition? We answer that the Jewish people have a double aspect, in the parable and out of it. Nationally, they are dead or asleen, but as a people they are very

As the two tribes of Judah and Benjamin were represented in "The Rich Man" in a very special sense, the other ten tribes, scattered amongst the surrounding nations, would, at a like proportion, represent his five brethren. God's dealings with the Jews will be the same wherever they are—no preference will be shown—"They have Moses and the prophets, let them hear them." This could not be applicable to any except these two tribes and the other ten tribes of Israel, for they alone had Moses and the sense. for they alone had Moses and the proph-

The Rich Man Tormented in Hades.

The Rich Man Tormented in Hades.

All scholars will concede that the Greek word lades and the Hebrew word sheel, rendered hell in our common version, really signify the death state, the tomb. Various Scriptures tell us of the silence of sheel and hades and that there is neither wisdom nor knowledge nor device there; that the dead know not anything. Scholars, therefore, have been perplexed greatly at the statement of this parable that the rich man lifted up his eyes in hades, being in torments.

The difficulty dissolves as soon as we have the proper interpretation to the parable and see that the Jewish people died as a nation, but did not all die individually. The people of Israel, outcast from their own land among all the nations of earth, are very much alive, socially and personally, having suffered for all these centuries.

Only very recently we have had an

sonally, having suffered for all these centuries.

Only very recently we have had an exhibition of how this rich man (Israel), dead as a nation, but alive as a people, lists appealed to Father Abraham to have Lazarus cool his tongue with a drop of water. Of course, the thought would not be that a spirit finger would take a drop of literal water to cool a literal tongue. A drop of water on the tip of a finger would not afford much relief answay.

The interpretation must be looked for along the lines of the parable. The fulfillment came when the Jews of this country in a general pelition requested the president of the United States to co-operate with other "Christian nations" and intercede on behalf of their people in Russia that they might have more liberty and less persecution, that their torments might be cooled.

Finding the Lazarus Class.

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Finding the Lazarus Class.

If we have found the rich man, let us now seek for poor Lazarus. He represented a God-fearing and God-seeking class outside the pale of official Judaism not all the Gentiles, but certain ones concerning whom Jesus said, "I have not found so great faith, no, not in Israel!"

The Jews were in the habit of speaking of the Gentiles as "dogs." The great Teacher Himself used this expression (Mark vii, 25-36). Lazarus had no fine linen garment granted to him because he was outside the pale of Israel, for whom alone the typical sacrifices were offered. Lazarus had no purple robe for the same reason—because the kingdom of blessing, for the time, belonged exclusively to the

For instance, the daughter of Jairus, lsed from death, was a crumb from e children's table to one noble-minded entile who feared God and who had daughter of the Syro-Phenician woman

other crumb from "the rich man's" table to one of the Lazarus class. Healing the daughter of the Syro-Phenician woman was another crumb from "the rich man's" table to a member of the Lazarus class. In answer to her request Jesus answered. "It is not proper to take the children's bread and give it to dogs"—Gentlies. Accepting the suggestion the woman replied, "Yea. Lord, yet the dogs eat of the crumbs which fall from the children's table." Her faith in God marked her as one of the Lazarus class, outside "the rich man's" household. She was a companion of dogs (Gentlies), and for the time could merely have a crumb from "the rich man's table."

As the death of "the rich man" represented a change in his affairs, so the death of the Lazarus class indicated a change in the affairs of this outcast class. But, instead of being buried, these were carried by the angels to Abraham's bosom —not to heaven, but to purgatory, not to some intermediate state. As Abraham in the parable represents God, the receiving of the falthful of the Lazarus class into the bosom of Abraham fauratively represents the acceptance of this class as the true children of Abraham muratively represents the acceptance of this class as the true children of Abraham muratively represents the acceptance of this class as the true children of Abraham muratively represents the acceptance of this class as the true children of Abraham fauratively represents the acceptance of this class as the true children of Abraham fauratively represents the acceptance of this class as the true children of Sabraham to contact the sum of the stock of the stock of the sum of the stock of the stock of the stock of the stock of the second of the promise —John helrs with Christ, members of the great Messiah (Galatians iit. 29).

Here, dear friends, we have a consistent interpretation of this parable, and eight and of this parable, and

Here, dear friends, we have a consistent interpretation of this parable, and it relieves our minds greatly. It assists also in litustrating to us the special relationship of the Jews under the law covenant and how this special relation-

This Morning at 8.30 o'clock Opens the Second Week of



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seeds of Abraham-the earthly

out for the heavenly and the earthly seeds of Abraham—the earthly through the heavenly—it follows that the blessing of the other nations will come about through their affiliation with these. In other words, we may understand that the divine government established in Israel in the hands of the ancient worthies will be the center of divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. Thus the prophet represents the matter, saying. "Many nations shall go and say, Come and let us go up to the mountain (kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for the law shall go forth from Mount of Zion (the spiritual kingdom) and the word of the Lord from Jerusalem (the center of the earthly kingdom)." (Micah iv. 2).

As thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the divine plan, they shall all be blessed with restitution privileges and opportunities and with an enlightenment from the rays of the sun of righteousness, which then through the appointed channels will be flooding all the carth. Thus will the original covenant way in the Christ, the spiritual Israel; secondly under the new covenant with Israel after the flesh; and through these bless all the families of the carth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the "libertles of the sons of God"—freedom from sin, sorrow, pain and death. As the old law covenant was with Israel only, so the new claw) covenant will be with Israel only, other nations will share it by becoming Israelites, "gross-lytes of the gate," not under the old but the new covenant (Ezektel svi., 66, 61). "He that hath an ear to hear, let him hear."

News of the Insurance World

Reference was recently made to a deal chereby the Columbian National Life in-turance company of Boston absorbed the colorado National Life of Denver. The follow financiation is regarded as the most important of its kind in the Rocky Moungagard

mediary and the merger was engineered on behalf of the Colorado National by the men who had been its head officers or the past five years. Insurance Commissioner Clayton olorado, who had been consulted broughout the deal by all parties in in-erest, issued a bulletin to the public an-nouncing the change. The commission-

terest, issued a bulletin to the public announcing the change. The commissioner in part says:

"The Colorado National was incorporated under the laws of Colorado in November 1905, and commenced business the following month. Three hundred thousand dollars was paid in by the stakholders, which provided for \$250,000 capital and \$50,000 surplus. The capital and surplus were secured without any promotion expense. Subsequently the \$50,000 surplus was depleted to such an extent that the directors decided to reduce the capital to \$100,000 and placed the balance of \$150,000 into the surplus of the company. The company's statement of December 21, 1910, as rendered to this department, shows its capital to be \$100,000 with a surplus of \$148,000. The total \$248,000 of capital and surplus ladicates a loss of \$52,000 on the original investment of stockholders. This loss considered the stockholders to dispose of the stock holders to dispose of the stock holders to dispose of the stock holders to dispose of the stock the Columbian National.

"The Columbian National was efficiently managed and in excellent condition, and had it continued under as good management there is no reason why it should not have become a great and successful commany."

Taxes Remain Undisturbed.

Taxes Resmain Undesturood.

The bill in the Wisconsin legislature to provide for a gradual reduction of the excessive taxes levied on the Northwestern Mutual Life failed of passage at the recent session. Had the measure become a law it would have decreased the state taxes of the Northwestern from \$150,000 a year to \$45,000.

The bill was framed in accordance with the recommendation of a state tax commission.

Meeting of Life Agents.

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The regular quarterly meeting of the Unit Association of Life Underwriters will take place in the badies dining room of the Commercial club on Tuesday evening next. At this meeting delegates and alternates to the national convention, which is to be held in Chicago next October, will be chosen. President Joseph V. Smith and Secretary John James have sent a personal letter to each member urging an attendance at this meeting and calling attention to its importance.

Will Readjust Rates.

The Modern Woodmen of America, the gest of the fraternal insurance associous, has called a special meeting of head camp, to be held in Chicago the ter part of next January, to consider readjustment of rates to comply with new fraternal insurance law.

The fraternal bill has become a law less the state in which the Model.

The fraternal bill has become a law less the which the Model. he new fraternal bill has become a lan.
The fraternal bill has become a lan ten of the states in which the Mod-

ern Woodmen are operating and the operations of the new law require an increase or rates within the next three

As serious legal complications would follow unless the application of the new rate was uniform, the general change was regarded as inevitable.

to the fraternal Insurance Notes.

J Alian Spencer, local agent for the New York Life, has gone to Bolse, Idaho, with the intention of locating there. He will retain his connection with his com-

C. E. Miller, the only man of his name, it is said, in the insurance business in America, dropped into the city on Saturday afternoon intending to leave for the coast on Sunday, providing convenient train connections could be made. Mr. Miller only recently recovered from an attack of pneumonia and when at

days of misery, and enable him to eat whatever he wishes. They prevent SICK HEADACHE,

cause the food to assimilate and nour-ish the body, give keen appetite, DEVELOP FLESH and solid muscle. Elegantly sugar

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PROBATE AND GUARDIANSHIP NOTICES. (Consult county clerk or the respec-

Estate of Rosa Klink deceased. Creditors will present claims with conchers to the undersigned at No. 1121 Boston building. Sait Lake City, Utah, in or before the 25th day of October, A.

ministrator.
Date of first publication, June 26, A. D. f3075

NOTICE TO CREDITORS.

Salt Lake City and vicinity

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\$1.45 to \$3.85

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